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Without Error

As prophets come and prophets go,
Replaced by newer sages
And nothing checks the verbal flow
That swirls through current pages,
My thoughts revert to Uncle Zeke
With growing admiration
Of that infallible technique
Which built his reputation.

One simple sentence was enough,
When other folks were guessing,
To prove his sturdy mental stuff
His talent for assessing
The meanings which might seem obscure
To others not so gifted,
Who always found that he was sure,
When all the facts were sifted.

No idle chatter marred his day,
He sat and cogitated
And never had a lot to say,
As patiently he waited,
But when a thing had come to be,
His wisdom was detected,
For then he always said, said he,
"It's jest as I expected!"



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CHANGE With the present issue of THE CRAFTSMAN, which incidentally is the first number of the thirty-ninth volume of this magazine, a small change of format has been adopted.

The content matter will not be affected, and the change of size will hardly be noticed. It is all in the interest of conservation. Where formerly there was some waste of paper — a saving now will be effected which in a minute way will salvage something for the war effort.

VISION It is undeniably true that some minds see things quicker than others, hence the speculator, who, plunging on a premonition or "hunch" makes or loses his stake. The gambling instinct is inherent in humans, largely due to an economic system which has been built up through arbitrary processes whereby to secure assurance against want, and supply needs, the artificial standard of money controls living. "To the victor belong the spoils" is an axiom as old as the race. Its use and abuse have caused and are an essential part of evolution and revolution. It is like the tide, and seemingly as fundamental a part of human nature, and as irresistible. Spoils, however, are purely physical acquirements and as a consequence of dubious distinction.

If selfish impulses which lie at the root of much human action are permitted to prevail it follows as a natural corollary that great unhappiness through inequalities will ensue. Evidence of this from the days of Genghis Khan to Adolph Hitler is abundant and obvious.

Through human error and shortsightedness, through ignorance and avarice, nations have trampled upon Divine Truth with disastrous results. At the present moment we are witnessing the most catastrophic spectacle in human experience, whereby men and nations who should by all the laws of humanity be brothers are slaughtering each other by thousands and fiendishly destroying irretrievably the physical fruits of their labors of centuries as well: Apotheosis of human folly.

Suicide? Of course! "Where there is no vision the people perish." So lacking vision to perceive that Divine law cannot be violated with impunity the race proceeds to commit hara-kari in revolting form.

Intelligent thought and the ability to recognize the almighty and omnipotent force of Truth as a divine attribute and the foundation of every virtue is the only base upon which the happiness of humans can be built.

Preachments are of little avail except as they point the way to recognition of elemental Truth. When the elemental process is understood, the rest is comparatively easy. Churches and other humanitarian institutions, and particularly this ancient Craft of Freemasonry are seeking to spread the light of reason into men's minds.

Vision broadened by their efforts penetrates only to the extent of the effort, and there are a hundred human impulses pulling us away from the main objective. Education and the assiduous application of those principles upon which the fraternity is based can accomplish much in the present great opportunity. To save the race from utter destruction and to build a better world vision at all times and in all ways must be cultivated. With it will come the millenium long sought, yet never attained.

Certainly no exegetical ingenuity, no theological subtlety can make "Love your enemies" equivalent to "Kill your enemies" under the present aegis.

GOAL Just how deep do Masonic teachings sink into the consciousness of its membership? On the answer to this question lies the whole success or failure of the fraternity in its functionings, for as an eelmosynary institution with the high goal of universal brotherhood under the Fatherhood of God — a broad canopy — as its objective, progress is measured by results.

Deeds, not words, are of the order of the present day. Pretensions are valueless by themselves alone. It is manifestly true that no amount of rhetoric can permanently camouflage an indefinite position. Its cover will sooner or later fade or disintegrate in the strong light of intelligent opinion — based on truth.

Hence facts which do not parallel truth — and often, paradoxically, that condition exists, — speak less emphatically, less convincingly. "Follow reason" the excellent motto of the Grand Lodge of Masons in Massachusetts is an admirable admonition, not only to its own membership but to all others as well. For any program worth the name, to accomplish results must be predicated on the supposition that reason lies behind it.

Essential things which will assure the Craft its proper place in the social and spiritual life of the community must come first. These things are primarily based on the Golden Rule — in short, unselfishness between men of all kinds and creeds everywhere.

In its broad aspects Freemasonry will be judged by the extent to which this ideal human relationship is made manifest and no amount of self-praise or complacency will gainsay it.

It's an easy truth to utter but extremely difficult to practice. Yet no higher goal can be found anywhere; no worthier ambition.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

TEN YEARS

An appreciation of Melvin M. Johnson's Record of Unique Achievement and the Expanding Philosophy of the Scottish Rite.

SAMUEL HARRISON BAYNARD, JR., 33°, MCILYAR HAMILTON LICHLITER, 35°.

The most valuable asset of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction, U. S.A., has been the character, ability and achievements of the seven men who have been called to the office of M.P.Sovereign Grand Commander since the Union of 1867. There has been nothing in their lives or in their official service which called for any apologies. They have been exemplars of Scottish Rite principles and ideals.

JOSIAH HAYDEN DRUMMOND, 33°, of Maine, General Counsel of the Maine Central and former Attorney General, served twelve years (1867-1879). He was the law-giver, explaining and enforcing the Constitutions until all subordinate bodies realized that the Supreme Council rested upon a sound legal basis. He was followed by HENRY LYNDE PALMER, 33°, of Wisconsin, President of the Northwestern Mutual Life Insurance Company, for thirty years (1870-1909) a superb organizer with a genius for promotion. He guided the rapid numerical and territorial expansion of the Rite. When Palmer retired at the age of ninety, a man associated with both Drummond and Palmer in many years of devoted service was called to the high office. GENERAL SAMUEL CROCKER LAWRENCE, 33°, of Massachusetts, permitted himself a very short term of office, not more than eighteen months, but from June 1870 to September 1910 it was he who built up the Permanent Fund which has been financial back-log of the Supreme Council.

After Lawrence came BARTON SMITH, 33°, of Ohio, distinguished international lawyer, efficient administrator and rigid disciplinarian. He served from 1910 until failing health compelled him to retire in 1921. In his eleven years the Supreme Council came to be recognized as actually supreme, a governing body of dignity and power. LEON MARTIN ABBOTT, 33°, of Massachusetts, an able lawyer, a gentleman of striking personality and charm was an ambassador of good will for eleven years. His visitations and his genial spirit did much to deepen the consciousness of fellowship in the Rite. When he died suddenly, a few weeks after the Supreme Council meeting of 1932, the P.L. Grand Lieutenant Commander, FREDERIC BECKWITH STEVENS, 33°, of Michigan, a business man of high standing, let it be known that he would serve only until the meeting of the Supreme Council in 1933.

Into this succession, MELVIN MAYNARD JOHNSON, 33°, of Massachusetts, was elected on September 28, 1933. He was admirably fitted for leadership. A Past Grand Master of Masons in Massachusetts, an historian of Freemasonry, a master in the field of occasional address, with a remarkable wide range of Masonic contacts, he brought to his task an adequate preparation plus a glowing enthusiasm. He has just finished ten years as Sovereign Grand Commander and it is the simple truth

to say that, in a remarkable degree, Melvin M. Johnson embodies the special qualifications of each of his distinguished predecessors and adds an unique contribution of his own. He will be remembered as the great philosopher of the Scottish Rite. In addition to his legal acumen, his financial wisdom, his social qualities which have endeared him to Freemasons everywhere, he has offered an ever-deepening insight into the genius and message of the Scottish Rite and a clear comprehension of its basic philosophy.

The Grand Secretary General and the editor of the *News-Letter* agree that this tenth anniversary should not pass without a formal recognition of these ten brilliant years. From the Proceedings, and especially from the Allocutions, they have gleaned a record of teaching and achievement which they pass on to all members of the Scottish Rite. It is not to exalt the man but to promote a better understanding of the real significance and progress of the Rite.

THE OUTREACH OF BENEVOLENCE

Ten months before the election in 1933, Melvin M. Johnson knew that he was to be the unanimous choice of his colleagues. This gave him ample time for preparation. In his message accepting election as Sovereign Grand Commander, he spoke bluntly against what he called "an epidemic of hysterical penury." The times called not for scrimping and saving but for a wise, generous expenditure of surplus income. He traced the history of the Permanent Fund and laid before the Supreme Council a plan by which the activities and benevolences of the Supreme Council could be greatly expanded. His challenge was accepted, the Supreme Council loyally voted to follow his leadership and the forward movement was enthusiastically launched.

RESEARCH IN DEMENTIA PRAECOX

Those closely associated with the Sovereign Grand Commander realize that the one achievement of these ten years which means most to him has been the major benevolence of the Northern Masonic Jurisdiction—the conception and founding of a coordinated research in Dementia Praecox.

Here is something unique. No one else had entered this field. Many Masonic groups were supporting homes and orphanages, caring for crippled children, ministering to the needy, and providing educational advantages for worthy youth. Much had been done by philanthropic agencies for research in the fields of cancer, tuberculosis and infantile paralysis. Nothing had been done, in any systematic way, to seek the cause and cure of a dread disease more terrible and more devastating than all these others put together.

In his first Allocution in 1934, Ill. Bro. Johnson outlined this project with scientific precision. He had

the wholehearted endorsement of the National Committee for Mental Hygiene, Inc., and the promise of a committee of distinguished psychiatrists to help direct the project.

In nine years this has become one of the most significant pioneering progressive movements in modern medicine. In nine years the results of this adventure have justified the foresight and faith of the Sovereign Grand Commander.

From a score of laboratory projects and experimental clinics have come records of remarkable progress. In 1941, Dr. Clarence M. Hincks of Toronto, one of the greatest authorities in this field, said to the Supreme Council, "The results, gentlemen, are heartening. You have secured enormous dividends in human welfare from your investment of time, thought and money." The end is not yet. The experiment goes forward financed each year by \$50,000.00 from our benevolent funds. It is a unique and distinctive service to humanity.

AN INCLUSIVE FELLOWSHIP

The next courageous step forward which was taken by the Sovereign Grand Commander was in his Allocution of 1935—a plea for the inclusive fellowship of the Scottish Rite.

This was nothing new to Melvin Johnson. As far back as 1914 he had come to the conclusion that monotheism was basic in the philosophy of Freemasonry. In 1915, as Grand Master of Masons in Massachusetts he had made an earnest plea for a truly Masonic attitude toward non-Christian candidates. If a monotheist of any religion sought entrance to a Masonic lodge he should see on the altar what to him was the Volume of the Sacred Law whether he was Moslem or Jewish, Buddhist or Christian.

The logic of this inclusive fellowship was fearlessly applied to the Scottish Rite. Protestant, Jew, and Roman Catholic groups were active in the organization of the Rite. "Each degree, including the Eighteenth, could be taken by a Jew, Mohammedan, Buddhist, Christian without offense, mental reservation or equivocation."

The Supreme Council met this noble challenge to universality by a resolution which provides that while the Holy Bible must always be displayed upon the altars of bodies of the Ancient Accepted Scottish Rite of this jurisdiction, any initiate who is a Monotheist but not a Christian, shall be permitted to take his obligations upon that Book which is to him the Volume of the Sacred Law.

THE EIGHTEENTH DEGREE

That was a decisive step in advance, a dramatic expansion of the basic philosophy of the Scottish Rite. One step remained to be taken. Over and over again, the Sovereign Grand Commander insisted that the 18°, as exemplified, was in direct opposition to this universal concept. The 19° and the 29° expressed a spirit of spiritual unity and toleration. The 18° was narrowly dogmatic, ecclesiastical in character, and was essentially an innovation in the Rite.

This degree, if literally interpreted, would not only

bar sincere monotheists, from membership, but would exclude Unitarians, Universalists and other liberal Christians.

With the sympathetic cooperation of distinguished clergymen representing many denominations, the Sovereign Grand Commander led in an effort so to revise the 18° that it would be in harmony with the Declaration of Principles and with the undogmatic and universal character of the degree as it was before 1870.

Revision was a slow process. Objectionable and offensive dogmatic phrases were removed, a few at a time, in tentative revisions beginning in 1936, but it was not until 1942 that the task was completed. Jesus remains as the Exemplar of the degree and the "New Law" which he proclaimed is not only the heart and soul of essential Christianity, but it is universal in its appeal and in its application. It is neither sectarian nor dogmatic. Stripped of the accretions of the years in which the universality of the Scottish Rite was ignored, the Eighteenth Degree again became the spiritual center of the Rite.

The years of discussion which centered about this degree encouraged the Sovereign Grand Commander to urge a specialized research into the backgrounds and teachings of all the rituals to coordinate the philosophy of the Scottish Rite and to provide a wealth of critical material as a basis for all later ritual revision.

PRACTICAL ACHIEVEMENTS

Turning to the internal affairs of the Rite and to problems of administration, the Sovereign Grand Commander has sponsored a number of projects of immense practical value. Some were advocated even before his election.

History. For sixty years, efforts had been made to encourage the writing of an accurate, official History of the Scottish Rite for our jurisdiction. The Sovereign Grand Commander enthusiastically sponsored this project and, under the inspiration of his leadership, the Supreme Council, in 1938, issued its authoritative two volume History, after five years of intensive research every detail of which was under the close supervision of the Grand Commander. When the historian was challenged for proof, the Commander patiently investigated all the evidence and the results of the study had his stamp of approval.

Library. Students of the Proceedings will recall that, in 1936, ten pages were devoted to the report on the Library. The valuable research collections of books and documents, as well as the Archives, were classified and indexed—a boon to all Masonic students.

Digest. After five years of careful study, a Digest of the Laws and Decisions, Rules and Regulations of our Supreme Council was completed.

International. The Sovereign Grand Commander has had an unusual grasp of international affairs as they concern Freemasonry. He promoted a significant gathering of all leaders of English-speaking Supreme Councils at Cleveland in 1935. In 1936 he was a welcomed guest in Belgium, France, Sweden and Great Britain at

official meetings of the Scottish Rite and other bodies of Freemasonry.

These activities, plus an extensive foreign correspondence, have laid a firm foundation in friendship and mutual understanding for a world-wide expansion of the Rite and for a close federation of all national and jurisdictional leaders. This will prove to be of inestimable practical value in post-war readjustments.

Visitations. Practically every Valley of the Rite has been visited during these years. Personal contact with local leaders and the moving eloquence of Masonic addresses have paid high dividends in increasing interest and in growth of membership.

In connection with administrative ideals and policies, a significant statement was made in the Allocution of 1939 which illustrates the spirit of the man. Cooperation, as he defined it, does not mean absolute and complete agreement. "A group of 'yes men' does not give their leader the cooperation he needs." He had no patience with undercover opposition, whispering campaigns, or ulterior motivation. "Where divergent views are sincerely held, openly and genuinely expressed that they may be put into the balance for weighing them, indeed, what some might call opposition, is really cooperation."

AN EXALTED PATRIOTISM

Running like a thread of gold through all the Allocutions, especially as the clouds of war began to gather, is a strain of exalted patriotism. With many members insisting that the Scottish Rite must do something, the Sovereign Grand Commander warned against entangling alliances. All social pressures which would sweep Freemasonry into affiliation beyond its own control were to be avoided. Freemasonry must stand upon its own feet, do its own war work, in its own way, through the Masonic Service Association and by direct contact with Freemasons in the armed forces.

Freemasonry, he insisted, is in this war to the limit of its power and influence. The mass-paranoia of power-intoxicated dictators can be cured only by mobilizing the forces of sanity, reason and religion. The Scottish Rite is not in politics but it is loyally back of the Na-

tion in this crisis. It offers no blueprint of the future. It covets for all men everywhere the right to meet as free men and to order their own lives.

The Sovereign Grand Commander advocates no policy of appeasement so far as the enemies of the American way of life are concerned, whether at home or broad. The traditional Masonic principles of the dignity of labor and the right of individual initiative and free enterprise found uncompromising expression in the Allocution of 1943. Each man must do his own work for the good of all, but without paternalism either in Government or in Business. "For Government to assume responsibility with a promise of freedom from want" he said "distributing largesse to the unworthy for political purposes, is to promote an epidemic of selfishness and indolence which will make men cowards. . . . Like gangrene it will rot the vitals of the Nation."

THE SPIRIT OF THE MAN

No brief summary of the messages of these last ten years is adequate to interpret the magnetic personality of the Sovereign Grand Commander. Nor can it interpret his spirit. Only those who work closely with him day after day realize that his dominant interest is the Scottish Rite. He does not seek credit for himself. He wants results which contribute to the growing influence of Freemasonry in the world.

He is the embodiment of what may be called "the conference spirit." He talks things over with his associates, checks his own convictions with others whose opinions he respects, and then acts decisively. One always knows where he stands.

He has long since laid aside his own extensive private law practice and has retired as Dean of the Law School of Boston University. His avocation has become his vocation. He believes passionately that the philosophy of the Scottish Rite will strengthen Religion, undergird Patriotism, and promote a world-wide Brotherhood.

These have been ten brilliant years for the Northern Masonic Jurisdiction. It is the earnest prayer of all that there may be many more years of progress under the same inspiring leadership and with a growing comprehension of the message of the Scottish Rite.

E D I T O R I A L

STREAMLINING War is a great leveler. In action, under fire, all men are equal; bullets play us favorites unless it be from the rifle of a sharpshooter seeking to single out officers in preference to privates. So the baubles of rank have been eliminated largely in the Services. Save for some slight distinguishing mark or badge only discernible when close up, no discrimination of rank is shown.

Likewise in weapons of warfare where the implements of slaughter have been brought to the acme of simplicity—for purposes of more effective destruction. By the same token war plants, war workers' homes, cantonments, etc., etc. have been streamlined to the nth degree. Only in peace does panoply of pride and power and prejudice prevail.

Nature likewise wastes little in idle show—as study of her moods in the seasons shows. Only man in his ego covets the unusual distinction of decoration by design, and in that covetousness of trappings lies much hypocrisy. In the shadow of the grave naught avails of all this—only the good men do, or fail to do distinguishes or damns their record.

It is the merit of Freemasonry that men in its fold are continually adjured to "divest themselves of the vices and superfluities of life, thereby fitting themselves as living stones for that spiritual temple, that house not made by hands, eternal . . ." And to those men who imbibe freely at the fountain of the Craft's knowledge and learning and understanding comes full meed of consolation and comfort.

PRINCIPLES ARE ETERNAL

A Talk by W. and REV. JOSEPH MOFFET, at the Consecration of an English Lodge

My text is that of the nature and principles of our institution, and it is one to which scant justice can be done in the brief time at my disposal, for, in those few words, there is wrapped up a whole philosophy of life.

In its Nature, Masonry is, we know, "a peculiar system of morality, veiled in allegory and illustrated by symbols." It is, in other words, an attempt to answer the question how best we are to live. By what principles are we to control and direct our life so as to secure the maximum of happiness for ourselves and others? That is the question which has exercised the mind of man in all ages, for, although the conditions and circumstances of his life have differed from one generation to another, this remains as man's eternal problem, the great enigma which, with Sphinx-like gaze, confronts him in every age and clime demanding an answer.

In his efforts to formulate his answer and to clarify his own ideas, man has used various analogies, or allegories. He has compared life to a pilgrimage, a journey from dawn to dark, and himself a traveller in search of a home, a resting-place, a city where he may abide in peace and security — but it is a city never reached on this side of the bourne of time.

He has talked of it as a voyage across uncharted seas, with naught but the stars to guide him, in search of that Land of the Blest which no human eye has seen, and on whose mystic soil no foot has ever trod. Or it is a Battle — a ceaseless struggle against the unseen powers of darkness and evil, a conflict in which there can be no truce, no compromise, for the foe is implacable, ruthless, eager to seize every advantage, exploit every weakness, if thereby he may encompass the destruction of the city of Man-soul.

But none of these analogies is complete, for there is more in life than to travel and to fight. I have always thought that the Masonic conception of life as something to be built, something to be shaped and constructed in accordance with certain Principles and in obedience to a Divine Plan, is both more satisfying and more comprehensive, for it gives to life its active and positive inspiration.

As to the Principles of our Order, the one thing, it has always seemed to me, that we have got to remember is that a Principle is something which is eternally true. It is not a theory, nor a policy, nor an expedient, subject to change and modification according to circumstances. A Principle is true in all lands and in all ages, or it is not a Principle.

This point is very clearly brought out by our Masonic Symbols. That the Square, e.g., is an angle of 90 degrees or the fourth part of a circle is no less true to-day than it was when the Pyramids were built. The Level

will prove a horizontal in China as in Peru. The Plumb Rule will test an upright as infallibly in a modern sky-scraper as it did the pillars of King Solomon's Temple.

Precisely the same is true of those Principles which Masonry teaches us should guide, control and test all our thoughts and words and actions — "Brotherly Love, Relief and Truth." If these be not Principles, if they are not true for all men in all ages and in all lands, then they are not worth a moment's serious consideration. But if they are, as I believe, eternal Principles laid down by the G.A.O.T.U. Himself, as those upon which human society must be constructed and built; if it is to be stable and enduring, then we can ignore them only at our peril.

Does any of us really doubt that? If so, he has but to look at the world to-day and ask himself why we are in our present light? Why is our whole civilisation, which has been built up with toil and care through centuries being threatened with ruin and utter destruction? Why are we having to fight to the death in a desperate effort to retain those values which alone make life worth living? Is it not because a group of adventurers on the Continent of Europe set out to build what they were pleased to call a "New Order" on Principles diametrically opposed to those in which we believe?

Instead of Brotherly Love, which in the last analysis is a sincere desire for the welfare of your fellowman because you believe that he — whatever his race or station in life — has a right to the same justice and freedom you claim for yourself, these would-be builders have substituted the principle of Hate, which is the desire to destroy your fellowman because you regard him as an obstacle to the attainment of your selfish ambitions.

Instead of Relief, which is a recognition that the mere fact of a brother's need lays upon you the duty of relieving his necessity, they have substituted the oppression of the weak, the robbery of the poor, the trampling of the defenceless, to satisfy their own greed and lust for power.

Instead of Truth, that mighty and sacred virtue, which is the only sure foundation of mutual confidence and co-operative effort, as it is the only cement which can bind society into one great family and brotherhood, they have substituted lying and falsehood, cunning, bad faith and deceit.

Rarely, if ever before, has the contrast between two sets of conflicting Principles been so vividly and tragically demonstrated in human history. There is no need to ask which we believe to be right, or which is the more likely to produce a stable, happy and peace-

ful order of society. The great drama which is being acted out upon the stage of the world to-day affords so indisputable an answer that it should quicken and stimulate our faith in those Principles upon which our whole Masonic structure rests and by which it is inspired — Brotherly Love, Relief and Truth.

One thing more. These Principles, as I have said, are eternal, and they reveal their Divine origin. They were not invented by some clever Mason, but are of the very nature of things as they have been created by the G.A.O.T.U. Himself. It follows, therefore, that if we wish to build securely, our acceptance of them cannot be a matter of opinion or of choice. Just as the Operative Mason who wishes to build well is not at liberty to choose Principles of his own devising, but must accept and work on the Principles of the Square, Level and Plumb Rule, because they are of the very nature of things as they have been created, so it is with the building of life and society. We must build in accordance with these Divine Principles and on the Divine Plan, for only so can our work endure. Any attempt to build upon Principles of man's invention is ultimately bound to come to ruin and destruction. Nay, more, I believe that the Great Architect Himself will tear it down and cast it in the dust.

THIS SUMMER IS DIFFERENT

In a summer message to the members of Benjamin Franklin Consistory in Philadelphia, the Commander-in-Chief, Albert Thatcher Hanby, 32°, offered this unusual suggestion:

"In former years, summer was a period enjoyed in relaxation, recreation and rest. This summer demands aggressive activity, constant cooperation and practical results. Benjamin Franklin Consistory must and will meet its responsibilities which, in the remaking of the world, involve constructive action — something more than inspiring meetings, exceptional ceremonials and banquets. There is vital work to be done."

That is Masonic statesmanship. Here is an able lawyer and a distinguished leader of the Rite who sees a definite patriotic effort in doubling the membership of his Consistory. He persists that there be no summer slump, no let down in the vital work that must be done. He has the spiritual insight to link Scottish Rite activity to the remaking of the world.

Our Vital Tasks

Is this Utopian? On the contrary, it is realistic common sense. This summer is different. There is an urgency in the war effort which does not justify an interlude of idleness. Our foes give no hint that they contemplate a summer holiday. The men in our armed forces are under constant tension. Teachers, in increasing numbers, are giving their services to the USO and to war industries. Defense workers and business men are sticking to their jobs. Many clergymen are

And just as I believe that we are seeing at this very moment that process of judgment and inevitable destruction being carried out against that vicious and crazy structure of the "New Order" in Europe, so I believe that we can look forward to a better and happier order becoming a reality, if we build in accordance with the Principles and Plan of our Divine Creator. In that great task, which is awaiting us in the future, you and I, as Masons, have an important and vital part to play if we adhere loyally to our teaching and embody in all our work the Principles of Brotherly Love, Relief and Truth.

It is recorded that when Marmaduke Rawdon came to reside in Hoddesdon in 1620, he repaired the ancient "de la Marche Chapel," and had his motto inscribed on its walls. His motto motto was "*Magna est Veritas et prevalebit.*" "*Truth is mighty and shall prevail.*" No better motto could be found for any Masonic Lodge, for without Truth, Brotherly Love and Relief are alike impossible.

Upon this foundation laid to-day may there be erected a Lodge where these eternal Principles of Masonry will be fostered and promoted from generation to generation.

refusing to take a vacation; they want to stand by their people if tragedy strikes home. Men who have summer homes may change their residence but they will keep on working.

Why not keep our Scottish Rite machinery in gear? Philadelphia announces a summer reunion. Others are busy with war work in their Temples. Some are holding summer conferences of committees and leaders to make far-reaching plans. Many are working on degrees which had not been exemplified in their Valley. One senses an atmosphere of urgency almost everywhere. To be more specific here are a few vital tasks which will continue to confront us during the summer:

1. The enlistment of blood donors. The need for blood plasma is urgent. Thousands of wounded will die without it. The age limits are 18 years to 59 inclusive. A vigorous promotion is called for in every Masonic body.

2. The development of Victory Gardens as a group project or by individuals. The threat of food shortage is very real and the problem cannot be solved by criticism of official incompetence.

3. Social and recreational opportunities for service men in the community. Continued generous support of the Masonic Service Association.

4. Organized promotion of a V Letter campaign; so that every Freemason in the service will hear from his brethren at home.

5. A personal ministry of comfort and sympathy to families bereaved by the war. The death of a brother,

or tragic sorrow in a brother's home, challenge the best that we can give. We must stand by and help.

It is not necessary to urge Scottish Rite bodies to invest heavily in War Bonds. Our record, in this Jurisdiction, is beyond praise.

The Remaking of the World

Is this Commander-in-Chief indulging in mere rhetoric when he urges constructive action in the remaking of the world? We think not. To redouble the membership of a given Consistory is to enlist more Freemasons in the support of principles which must undergird any lasting peace.

It must not be forgotten that Freemasonry has a world view and a world task. Complete reports are not available, but it is estimated that the dictators have liquidated 34 Grand Lodges, with 2,713 Lodges and a

membership of 285,356. When the full story is told the figures may be more tragic. We want a world in which our brothers who survive may again meet as free men.

We have no concern with partisan issues. We do, however, set ourselves against a growing isolationism which is just as menacing as an unrealistic and Utopian internationalism.

Here is an objective which does transcend meetings, ceremonies and banquets. Freemasonry is a worldwide fellowship of men committed to ideals of liberty, men who want to be free to engage in works of benevolence, to oppose racial and religious intolerance, and to help promote understanding among all free peoples without sacrificing their own national way of life.

M.H.L.

ETHICS AND RELIGION

An article on the schools question towards the end of July, brought forth a letter from a correspondent who has apparently some position in the world of education urging consideration as to whether it would not be well to banish all religious teaching from day schools and to put simple ethical teaching in its place. He is sure, he says, that I shall agree that parents who want their children to have ethical teaching quite divorced from any religious basis should be allowed to have it. Whether I do or do not agree to that is of less importance owing to the fact that there is not, never has been, and from the nature of things never can be any ethical system divorced from a religious basis.

That there never has been is a mere matter of history. The earliest ethical code known to history is the famous code of Hammurabi, and the stele upon which it is inscribed shows the king receiving it from the hand of the sun-god Shamash. In the Old Testament Moses is described as receiving the Ten Commandments direct from the hand of Jehovah. Lycurgus, Solon and Numa were regarded as rather codifying laws which owed their authority to the gods than as originating anything themselves. Confucian and Buddhist moral systems are often quoted as being non-theological in character. Non-theological perhaps; certainly not non-religious. Confucius certainly refused to discuss questions of the life to come, but the entire dynamic of the moral system he founded is due to ancestor-worship, which coloured daily life in China for centuries more completely perhaps than any religion in any country. And the power behind Buddhist morality is the desire to attain Nirvana.

But it is not merely that there never has been any system of morality without a religious basis. From the nature of the thing there never can be. From the point of view of the naturalist man is a product of

evolution, the first of the primates. But if that is all that he is, if he is not also a spiritual being, moral dictates are absurd. In the first flush of Darwinian enthusiasm Leslie Stephen in England and George Simmel in Germany recognized this obvious truth. They declared that ethics as a moral or directive science was no longer possible. If ethics survived at all it must be simply as a natural or descriptive science. That is to say, if man is a purely natural creature it is as meaningless to say what man ought to do as to say that lions ought to be vegetarian or that crocodiles ought to have fur and not scales. And Mr. A. J. Balfour (afterwards Lord Balfour) drove home the point in 1893 in his lecture before the Ethical Society of Cambridge on "The insufficiency of naturalism as a basis of ethics."

On the other hand, if man is in any sense a spiritual creature he will have a religion, and the nature of his religion will inevitably determine the character of his ethical system. If he accepts Christianity he will also accept, even if he does not live up to, Christian morals. If he accepts the teachings of National Socialism he will also accept Nazi morals of race, soil, and blood. The truth of what I have written is so clearly set forth before our eyes in the world to-day that it is queer that anyone should fail to recognise it. The "League of the Godless" never really dominated the many millions of Russia, but it did so sufficiently to produce fruits which Russians, with the curious mixture of realism and mysticism which marks the national character, saw to be undesirable. With the result that laws touching marriage, divorce, and abortion were tightened up. If man is merely an animal, systems of morals are absurd. If he is a spiritual being he must have a religion of some sort. — *Artifex*.

A COUNCIL WHICH DELIBERATES

(For obvious reasons it is impossible to report the many interesting conferences on Ritual. Field reports on administrative techniques will be issued from time to time.)

By request of Ill. Delmar D. Darrah, 33°, Deputy for Illinois, the Sovereign Grand Commander assigned to the Grand Prior the pleasant duty of visiting the Illinois Council of Deliberation which met on June 3-4 in Peoria. It was understood that this visit was in the interest of his ritual research, that he would discuss the more technical phases of our ritual problem, and that he would study the set-up and techniques of the Council as a basis for a field report.

The session was not streamlined. Because of transportation difficulties there was an earlier adjournment, but business was not hurried. There was time for everything that had to be said and done. The familiar and overworked alibi of "war conditions" was not invoked. Attendance meant two days' absence from home and business, and the large representative delegation from every Valley in Illinois demonstrated that the leaders of the Scottish Rite are willing to make any necessary sacrifice of personal convenience at the call of duty. The one departure from the usual routine was the absence of the ladies and the omission of certain social features. The Council had no intervals for relaxation. . . .

Discussion Groups

The backlog of this Council of Deliberation was the series of discussion groups on Thursday afternoon. The officers of each coordinate Scottish Rite body from all over the State met in separate groups to discuss their special problems. The Secretaries had a conference, as did the Treasurers and various Finance Committees. On the stage there was a discussion group made up of back-of-the-scenes workers. Important committees of the Council considered their reports for the official session. Controversial issues which would involve long debates were given a preliminary hearing.

These conferences were democratic to the core and most informal. No group organized in its own way and developed its own agenda. The Active Members of the Supreme Council for Illinois, including the Deputy, were within call. The Grand Prior made the rounds to catch the spirit of the discussions. When he visited the Most Wise Masters he was asked to sit down and answer questions on the 18° — questions that were both searching and vital. Among the Sovereign Princes, he asked for reactions on the re-printing of the 15° and 16°. In the Consistory group the talk turned to debatable questions on the 20°. When leaders of the Rite in any given District thresh out their common problems as these men did in Peoria, it means much for the efficiency of the work.

These discussions have been so absorbing at times that they continued on through the dinner hour. If action is contemplated, formal reports are submitted

to the Deputy. Here, in Illinois, the visitor from the Supreme Council office found a Council of Deliberation which actually deliberates.

In the evening, after a thirty-minute musical prelude, there is often the exemplification of a degree. This is the background for a candid and critical discussion of the stage setting, the interpretation of the ritual, and dramatic techniques. In the course of years, under the expert leadership of Ill. Bro. Darrah, this has resulted in a marked improvement in degree work throughout the District, and in the willingness to exemplify degrees which are not frequently presented.

This year, degree exemplification gave way to an address by the Grand Prior on "The Romance of Ritual"—in view of the total ritual problem as it is seen through the eyes of the Supreme Council. This was followed by more than an hour of questions and discussions from the floor. The frankness with which these questions were discussed and the candid expression of differing points of view were a revelation to visitors from other sections of the country who were not prepared for such a demonstration of the democratic process.

The official session on Friday morning was conducted with all the formality and dignity characteristic of the best traditions of the Scottish Rite. It was not cut and dried. It was everybody's Council, with the fullest opportunity for expression.

The Allocution was what one would expect from the Dean of the Supreme Council — a remarkable analysis of the year's work and an incisive, plain-spoken facing of controversial issues. The proof sheets of the Allocution had been in the hands of the Committees so that their reports were not stereotyped or regimented. They said what was in their minds. The reports were vigorous and interesting. The only formalized procedure was the election of officers which is really provided for by the regulations of the Council and the solemnity of this item of business gave everybody a chance to smile — a paradox which was appreciated by all, including the Commander-in-Chief! Those who had been granted the coveted award for Meritorious Service received their medals and caps at the close of a brief but dignified ritual of recognition.

As the session drew toward a close, the official visitors, who had been formally received, were given an opportunity to express their appreciation of the hospitality of Illinois and to bring fraternal greetings. The comments of the representatives of the Supreme Council for the Southern Masonic Jurisdiction were especially helpful. They described the Rose Croix funeral service which is a source of great comfort to so many in sorrow. They reported that, in general, at least eighteen degrees are conferred on all candidates. The

streamlined reunion which makes 32° Masons in one day seems not to have made any vogue in their Jurisdiction.

When the Council of Deliberation adjourned, one felt that the work of the new year had been launched with a decided initiative. Ill. Bro. Darrah is a long-distance planner and a master of details. He thinks in terms of the specific needs of each Valley of Illinois and he thinks also in Jurisdictional terms.

He has encouraged, in every Valley, the holding of

FLAG IN THE LODGE

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Every American Mason loves and reveres the Flag of the United States.

Every American Mason desires to show that love and reverence in respectful and reverent treatment of the symbol of his nation.

Those who fail to do so through ignorance, not intention; through failure to act more often than by improper actions.

This article is intended only to suggest respectful and reverent treatment to honor the Stars and Stripes in Lodge, so that those who love the Flag may show that love in the correct and Masonic manner.

It goes without saying that a Flag should be displayed in every open Masonic Lodge. A majority of Grand Lodges have so legislated; where no legislation is a mandate, brethren display the Flag for love of it.

Especially in these days when American unity of thought of our country and its course in world events is so important, should the Flag be as much a part of an open Lodge as Altar and Great Lights, Charter and aprons.

All Masons are familiar with the etiquette which dictates the treatment of the Bible. It is to be opened and closed slowly and reverently. With the square and compasses it is to be alone on the Altar; it is never to be beyond the view of the Master.

There is also an etiquette in the treatment of the Flag which has all the sanction of law. The Flag should never be draped over the Altar or around it. Not even the Flag can add to the glory of the Great Light; not even the Great Light should rest upon the Flag.

There are several ways in which the Flag may be displayed in Lodge. If used alone, it should be on a staff, at the right hand of the Worshipful Master in the East. It may be displayed flat against the wall in the East, with the stars to the left as the audience sees them. If the Flag is hung upright, the stars should be on the left of the brethren.

If two flags are displayed — border States frequently have Canadian visitors and in pretty and brotherly compliment use the British Flag as well as the Stars and

large public meetings, patriotic rallies, the presentation of dramas, and a wide range of social events. He sponsors the organization of Scottish Rite Women's Clubs. He believes that the fellowship and civic outlook of the Scottish Rite must be projected into the community. It is a year's strategy that he impresses upon all leaders. Illinois has learned to publicize the mission of the Scottish Rite with effectiveness and in good taste. The enthusiastic cooperation in the scattered Valleys stems from this Council of Deliberation which really deliberates and is a functioning center of inspiration.

Stripes — the Flag of the United States is at the Master's right, the other Flag on the left of the American Flag. If there are several flags on staffs, the American Flag is not the center Flag of the line of flags, but is on the extreme right of the line.

The Flag should never be draped over, on, about, anything. If rosettes and drapes are wanted for decorations, make them of red, white and blue bunting — of the Flag, never. The only object on which the Flag ever may be draped is the casket in which lies a service man or a Government official. Then it must be displayed flat (not draped or folded) with the union at the head and over the left shoulder. The Flag, of course, must never be lowered into grave, or allowed to touch the earth.

If the Lodge is in mourning, the Flag should NOT be half staffed; mourning may be indicated by streamers of black attached to the staff. Only on fixed, not movable, staffs, may the Flag be half staffed to indicate mourning. It need hardly be said that the Flag should never be used on a ceiling, or as a part or the whole of a costume.

The Flag is never to be dipped in Lodge. No man is great enough to have the Flag dipped to him; the greatest of men humbly yet proudly salute the Flag.

It is not essential, but it is decidedly worth while, to have the Flag ceremoniously received in Lodge. The ceremony should occur immediately after opening, and before any business is transacted.

Reception ceremonies may be simple or very elaborate. Small Lodges with few members in attendance, obviously cannot easily stage the same ceremony as may be appropriate and easy for a large Lodge with full attendance.

Three which are successfully used are outlined herewith:

1. A simple ceremony.

The Master calls up the Lodge and directs the Senior Deacon to present the colors at the Altar. The Senior Deacon does so, standing with staffed Flag held before him, facing the East. The Master asks the brethren to join him in repeating the Pledge of Allegiance.

"I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one nation, indivisible, with Liberty and Justice for all."

During the pledge the brethren stand with right hands over their hearts, except such as may be in uniform, who may stand at right hand salute. The practice of standing with right hand outstretched toward the Flag is common, but not in keeping with the etiquette of the Flag as practiced by the United States government.

The Master then orders the Senior Deacon to present the Flag in the East.

The Flag is borne to the East and the staff slowly and reverently lowered into the socket.

The Lodge is then seated.

2. A more elaborate ceremony.

The Master raps up the Lodge and commands the Master of Ceremonies (or Marshal) to assemble the Deacons and Stewards, proceed to the Tiler's door and receive the Flag. The Flag is outside the door, borne by whatever brother may be so honored, escorted by an even number of brethren; two, four, six, eight or more. If the brethren in uniform are available, it is a courtesy to the Flag to ask them to escort it. The procession forms at the door, the Master of Ceremonies in front; the Deacons next, followed by the Stewards, followed by two lines of escort, with the Flag held aloft by its honored bearer between the lines. The lines break to right and left at the Altar and the Flag is there presented. Following this, either the Pledge of Allegiance is taken, or The American's Creed is read or recited. It is unwise to attempt to have all brethren attempt to recite The American's Creed, as it is too long easily to be memorized by many.

With the brethren still at salute, one verse of "My Country," or the "Star Spangled Banner," or "America the Beautiful" or "God Bless America" is sung by all, after which the Flag, still under its escort, but with Deacons and Stewards remaining at the Altar, is carried to the East and the staff lowered into the socket.

3. An elaborate ceremony.

The Master rises and addresses the Lodge:

"My brethren, we are about to receive and place in the East the Flag of the United States. Our ceremony will have little meaning and less worth if it proceeds not from our hearts but only from our lips. As the red, the white, the blue are paraded in these sacred confines let all present be reminded that we meet in liberty, practice our rites in safety, and worship God according to the dictates of our conscience because of that Flag. It means America — and America means all of us. It means liberty — and liberty is our greatest possession. It means justice — and justice is not only one of our cardinal virtues but the foundation stone on which free men erect their lives. It means opportunity — and without opportunity men are slaves.

"Greatest of all, it means freedom to be, to do, to think, to dare, to live, to love, and to worship God.

"Without the Flag we are not a nation. With the Flag we are the owners of man's most precious heritage — the right to call ourselves Americans.

"Let us honor the Flag in our hearts."

As he finishes the Tiler's door is opened and the Flag is carried into the room under escort as in the second ceremony. It is brought to the Altar, a patriotic song is sung, the Pledge of Allegiance given.

The Master then commands "Parade the Flag." To martial music the escort bears the Flag thrice around the Lodge room, while choir or the brethren sing some patriotic song, *not* the national anthem; that should only be sung while standing motionless.

The Flag is then brought to East and halted in front of the Master. Some brother with a good voice reads The American Creed, Lincoln's Gettysburg Address, or other short patriotic selection.

The Master then says: "Man before engaging in any great or important undertaking should always invoke the blessing of Deity. Nothing more important will ever take place in our lives than paying honor to the Flag and those great principles for which it stands. Let us, then, ask the Great Architect for light. Brother Master of Ceremonies, conduct the Brother Chaplain to the Altar."

At the Altar the Chaplain prays:

"Almighty Father of us all, humbly we ask Thy blessing upon this symbol of our land, our homes, our liberties. More especially we beseech Thee to open our eyes that we may more fully enshrine within our hearts the heritage which is ours, the value of our liberties, the glory of that symbol before which we bow in reverence only less than that in which we kneel to Thee.

"Suffer us all to pledge anew in our hearts, as we have pledged with our lips, an undying devotion to the Flag which stands for the America we love. Amen."

When the Chaplain has been escorted to his station, the Master says: "This honored Flag, symbol of our country, blessed by Almighty God, honored the world around, is placed in the East of this Lodge as a solemn pledge that we, Americans all, honor it above all else save God. Brother Color Bearer, you will enshrine the Flag in the East."

The Flag is lowered into its socket and the Master seats the Lodge.

That all may have easy access to the American's Creed it is printed herewith:

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its Flag; and to defend it against all enemies."

Written by William Tyler Page, a descendent of President Tyler and of Carter Braxton, one of the Signers of the Declaration of Independence, this Creed was the result of a contest conducted by the press of the nation in 1916-17. The winning creed won a one thousand dollar prize given by the City of Baltimore. The judges were distinguished officials, authors, governors of States and other dignitaries.

It is interesting to note the derivation of the phrases which form this creed. The Congressional Record of April 13, 1918, sets forth:

"The United States of America" — Preamble, Constitution of the United States.

"A government of the people, by the people, for the people"—Preamble, Constitution of the United States; Daniel Webster's speech in the Senate, January 26, 1830; Abraham Lincoln, Gettysburg speech.

"Whose just powers are derived from the consent of the governed"—Thomas Jefferson, in Declaration of Independence.

"A democracy in a republic" — James Madison, in "The Federalist", No. 10; Article X, of the Amendments to the Constitution.

"A sovereign Nation of many sovereign States" — "E pluribus unum," great seal of the United States; Article VI, of the Constitution.

"One and inseparable" — Webster's speech in the Senate; January 26, 1830.

"Established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes" — Declaration of Independence.

"I therefore believe it is my duty to my country to love it" — In substance from Edward Everett Hale's "The Man Without a Country."

"To support its Constitution" — Oath of Allegiance, Section 1757, Revised Statutes of the United States.

"To obey its laws" — Washington's Farewell Address; Article VI, Constitution of the United States.

"To respect its Flag" — National Anthem, "The Star Spangled Banner;" Army and Navy Regulations; War Department, Circular on Flag Etiquette, April 14, 1917.

"And to defend it against all enemies" — Oath of Allegiance, Section 1757, Revised Statutes of the United States.

In any of the ceremonies it may be desirable to include something more lyric than creed and pledge. Poems of the Flag are innumerable. One which is typical of the spirit of Americanism is Josephine B. Bowman's beautiful "Voice of America" which seems especially appropriate because of the Masonic allusion. It is as follows:

I have taken the breed of all nations
Barred no religion or race;
From the highest and lowest of stations
They came — and I found them a place.

Powers invisible drew them.

Freedom unborn was their quest,
'Til my uttermost borderland knew them—
The least of the world and the best.

The came with the wisdom of sages,
The darkness, the stain and the dirt,
They came with the glory of ages,
And I took them — my hope and my hurt.

I have gathered the breed of all nations,
Drawn from each caste and each clan;
Tried them and proved them and loved them
And made them American.

Made them a nation of Builders,
Fearless and faithful and free,
Entered them, passed them and raised them
To the Master's Sublime Degree.

Theirs is the task of restoring
The Ancient and Honored Guild—
The work to the Speculative,
The spirit to those who build.

'Til none shall be less than a Master,
And know but one Ruler above,
Bound by the spirit of Justice
And the mortar of brotherly love.

'Til the house shall belong to the Workman
And the Craft come again to its own;
And this is your task, oh, my people!
Through you will the Lost Word be known.

If the Lodge is so fortunate as to possess a brother with dramatic talent, such as one may learn and recite the Toast to the Flag as a finale to the ceremony:

Here's to the RED of it,
There's not a thread of it
In all the spread of it
From the foot to head.
But Masons bled for it,
Faced steel and lead fro it,
Slept with the dead for it,
Bathing it red.

Here's to the WHITE of it,
Who knows the might of it
Thrills at the sight of it
Through day and night.
Womanhood's care for it
Made Manhood dare for it,
Purity's prayer for it
Kept it so white.

Here's to the BLUE of it,
Heavenly hue of it,
Star spangled view of it,

Constant and true.
Here's to the whole of it,
Stars, stripes and pole of it,
Here's to the *soul* of it
Red, white and blue!

For the sake of emphasis it is repeated that this

"BEHIND THE IRON WALL"

That Germany will be defeated is evident to all, even inside Germany—that is the conclusion drawn by Dr. Arvid Fredborg in his book "Behind the Iron Wall," just published in Sweden. The end may come earlier than one expects, he says.

Dr. Fredborg knows what he writes about as he has been the Berlin correspondent of the prominent Swedish newspaper "Svenska Dagbladet" for the last two years. He left Berlin at the end of May and has carried his book right up to the middle of September. His calm and scientific account of the state of degradation to which Nazi rule has brought the German people is truly terrifying. As a summary he says: "In public and private life brutality, servility, lies, and corruption have marched victoriously. All conceptions of honour have been smashed to pieces, and lack of loyalty and the practice of informing have been substituted for honour and faith."

He describes the disgust felt by millions of Germans for the corruption, luxury, and greediness rampant among the leading party members. He recounts the latest quip in Berlin about how the war might end. The extreme optimist thinks the Germans will win the war and get rid of the party. The moderate optimist expects the war will be lost and the party disappear. The moderate pessimist thinks that Germany will win and be forced to keep the party, while the extreme pessimist fears Germany will lose the war and keep the party.

When the Nazi leaders showed themselves on the streets after Berlin's first big raid on March 1, he says, they were greeted by a crowd shouting in chorus the well-known Nazi battle-iry "We thank our Fuhrer."

The author gives an interesting account of the consequences of the allied landing in North Africa in November, which was a complete surprise even for Hitler. An order to counter-attack through Spain, says Dr. Fredborg, was given early in the morning of November 15 and only cancelled at the last moment when, it appears, General Franco had clearly announced that Spain would fight in all circumstances, saying that if he did not lead them the Spaniards would fight nevertheless.

article is intended only to be helpfully suggestive, but it is also noted that no Master may the better serve his Lodge and his brethren in these difficult days, or do more to help the Fraternity stress the importance and necessity of genuine patriotism, than by some ceremony designed to make manifest the Masonic teaching of love for country.

The general opinion in Germany is that Hitler was solely responsible for the Stalingrad catastrophe. "Well-informed quarters maintain that Paulus, Manstein, and Keitel, and even the new Chief of the General Staff Zeidler raised objections to Hitler's decision to order the Army to remain, but that Hitler burst into a rage and ordered Paulus to fight to the last man and to make sure that he himself did not fall into the enemy's hands. Paulus flew to Hitler's headquarters at the beginning of January and offered to bring the surrounded forces home with the loss of half, but in vain."

This disaster shattered the last vestige of Hitler's prestige as a military leader. Even before the danger somewhat is said in Germany, he "eats carpets and curtains." In this emergency the generals intervened. Manstein and Halder temporarily took the helm and ruled untrammelled until the middle of March. The results were immediately apparent. The Russian offensive was stopped and the Germans retook Kharkov.

Dr. Fredborg cannot help admiring the unscrupulous cleverness of Goebbels's propaganda methods. As an example Goebbels chose the very moment of the captivity of Tunisia to announce the reduction of the meat rations, which had become unavoidable. This unexpected and highly unpopular news created such a rage that the military disaster was completely forgotten.

The main hope among the Nazi leaders, says Dr. Fredborg, is a separate peace with Russia. The German people would prefer to make arrangements with the Allies at almost any price except unconditional surrender. But the Nazis would prefer an agreement with Russia, and if they have to capitulate they would rather do it to Stalin than to Churchill and Roosevelt. It is reported in Berlin, according to Dr. Fredborg, that Hitler has said if he fell he would pull all Europe down with him; never would he give victory to the British; he would gather all his armies against the Anglo-Saxons and open the gates East for the Bolsheviks to overrun Europe. The possibility of such action was, according to Fredborg, not far off in the late autumn of 1942, but he thinks the danger has passed now that the Allies have gained a foothold on the Continent.



LIBERATION FOR WHAT?

Fascism is gone; the kingdom of Italy may soon follow it. The liberation of Europe is nearer, and is felt to be nearer than would have seemed wildly credible a year ago. And for the exiles it is a second spring of hope.

Yet in this heady wine of liberation there is tasted, or thought to be tasted, a bitter ingredient. Liberation—from German rule, yes, that is coming, and coming fairly fast. But liberation for anything? They are not so sure; Frenchmen, Dutchmen, Czechs, rightly or wrongly, feel in the atmosphere of councils in Quebec or meetings in Moscow something disturbing. They feel that the Great Powers, or at any rate the "Anglo-Saxon" Powers, have views of themselves as guardians of the liberated peoples that they know to be (if they are indeed held) full of danger for the future of Europe, full of danger for that collaboration between Europe and Britain, Europe and the United States, on which our best hopes must be placed.

For they think they see Britain and the United States (or, to be more candid, the United States dragging Britain in her train) casting themselves in the role of trustees for the freedom, dignity, and happiness of the wretched, humiliated, starving, and also angry and proud peoples of Europe. Such a role will not be accepted by the liberated peoples, such a policy cannot succeed, though it can, of course, cause great and permanent damage.

For one thing is evident now. National pride, national self-respect, has been the great, the only effective weapon against German pressure and German seduction. And on thing evidently follows from that truth, that we cannot expect national pride, national self-respect, to be lessened by the collapse of the German colossus. And behind the suspicion with which the activities of "Amgot" have been received, behind the growing irritation and suspicion with which the *de haut en bas* attitude of the State Department to the French Committee has been observed (and not only by Frenchmen), lurks the fear that the Anglo-Saxon Powers are planning to reconstruct Europe with too little regard for the basic facts of its political life, and those basic facts are the resolution of the nations, ten times more intense than 1939, to be mistress each in her own house.

Of course there is a case for Amgot; such an organization is wholly necessary. But its role will necessarily be very different in liberated and in enemy countries—different or disastrous. For if we simply assume that we are "freeing" Frenchmen from Nazi rule as we are (incidentally to our conduct of the war) "freeing" Italians from Fascist rule, we are asking for trouble. If we assume that the French will wait patiently until an authority representing 95 per cent of the unconquered French people is constituted under the direction of the United States, which recognized and gave badly

needed prestige to Vichy, we are again asking for trouble. If we assume that we are entitled to lay down the law about the degree of effective authority of the Governments in exile, we are again asking for trouble.

And none of these requests will go unanswered—we shall get the trouble. There is a danger that in our anxiety to avoid what are generally believed to have been the mistakes of Versailles, detailed territorial programmes like the Fourteen Points, absurd economic assumptions like those of the Cunliffe Committee, we assumed to have been just by ignoring those political shall make a settlement as disastrous as Versailles is truths to which it is possible that the peace-makers of Versailles paid too much attention and possible that we shall pay far too little.

We do not know, nobody knows, what the political structure of the liberated Europe will be. This statement will get lip-service from nearly everybody. But one aspect of that truth is ignored by many people. When you say that "of course the exiled Governments do not represent their countries any longer" you are in fact denying this truth; you are asserting that you do know. Obviously the strength of the Governments in exile (including the French Committee in that class) varies a great deal. My guess is that the French Committee is more representative of France than one or two Allied Governments in full communion with the Foreign Office and the State Department are of their peoples. But some regular exiled Governments were weak at home in 1940 because of political confusion before the invasion. Others were strong, but may have grown weaker; some strong in 1940 for internal reasons may even have acquired new moral strength because of their war-time-role. We do not know for certain to what degree these things are true of any one of these exiled Governments.

But there is one line of argument which comes too easily to English and American lips and which prevents any candid discussion of the question with the exiles. Of course, a great deal has changed since 1939 or 1940. But it has changed in more places than the occupied countries. How much that was relevant to the politics of the United States and of Great Britain in 1939 is irrelevant now! How absurd it is to reproach some exiled Governments for not being homes of happy harmony when all British Dominions have found it necessary to have general elections, and in two cases bitter general elections? As for the fact that the conquered countries do not remember or have never known the men who profess to speak for them, could you guarantee the identification of any British Minister with his office except in the case of Mr. Churchill or Lord Woolton? As for American Cabinet officers and heads of war agencies, the first are the real forgotten men and the second hardly stay still long enough to be snapped by a candid camera, much less engraved on the popular

mind and imagination. There are certain attitudes that are defensible in the case of Mr. Roosevelt and Mr. Churchill (defensible, not necessarily wise) which are merely impertinent from their subordinates.

And impertinence is a luxury that not even the most powerful nation can afford. The great innovation of the Roosevelt Administration in Pan-American affairs was not the abandonment of "dollar diplomacy" or even of the moral censorship of the Wilson Administration. Both had been given up by Mr. Hoover. It was a question of manners, a question of making it plain to the Brazilians and Peruvians that the Yanquis were not setting up as bullies or as schoolmasters. Of the two roles the Latin Americans probably disliked the school-master attitude most.

Surely this is a lesson for Europe. It is to our interest to minimise as much as possible confusion of authority, necessary punishment degenerating into proscription, strife that may end in civil war. But we can be certain that the way to do this is not to act either like a head master or like an American cinema usher ordering the clients to walk, not run, to the nearest exit. The school-master or the usher will be trampled down in the rush

of an angry people determined to show, if only by becoming a mob, that its days of servitude are over. Giving advice and help to hurt, sick, sensitive peoples is one of the hardest jobs in the world. It is a job that faces us and for which we shall require all the self-knowledge as well as all the understanding of others that we can muster.

And we must accept from the beginning the fact that the freed nations, and only the free nations, can really reconstruct themselves. Their rulers must be given every support that is compatible with their being and seeming free representatives of the interests and dignity of their nations. If that is for a moment put in doubt they are sunk and the way is open to any part, to any individual who can make the most plausible claim to being "mal vu" in London or Washington and so to being the true representative of national honour. The restored Bourbons failed for many reasons, but one was their vulnerability to the gibe that they had come back "dans les fourgons de l'étranger." A "fourgon de l'étranger" does not change its nature by being called a jeep.

—The Manchester Guardian.



GRAND ENCAMPMENT, K.T.

The 42nd triennial convocation of the Grand Encampment, Knights Templar of the United States of America, came to a successful conclusion at Chicago and the official report was issued July 3, 1943.

An invitation was extended by the Grand Commandery of Texas to hold the next triennial convocation in that state in 1946, contingent upon war conditions, and the first four officers and Grand Recorder will determine the time, place and type of convocation to be held.

The report of the committee on patriotic activities showed good results in some states. One Rocky Mountain state with a Grand Commandery membership of 1,529, reported \$700,000 invested in War Bonds, with an additional amount of \$500,000 to be purchased. One Atlantic Coast Grand Commandery purchased an ambulance for the Red Cross, station wagons for blood donors' service and contributed to the blood banks. A Commandery in the Midwest, with a membership of 550, held 181 public meetings, and other Commanderies put forth their efforts in various ways.

Since its beginning the educational foundation of the Grand Encampment has made loans to 36,585 students to help

them continue their education. Of this number 30,335 students have made repayments of the principal, and only 552 loans have been charged off as uncollectible.

The elections resulted in Charles N. Orr of St. Paul, Minn., heading the line of officers as Grand Master, with Paul M. Moore, of Aliquippa, Pa., starting at the end of the line as Grand Captain of the Guard.

CHAUTAUQUA LED BY MASON

The president of the first assembly of what is now internationally known, as the Chautauqua assembly at Chautauqua Lake, N. Y., was Lewis Miller, a Mason of Akron, Ohio, and father of Mrs. Thomas A. Edison. He had a definite conception of what this religious and educational movement should be and was a guiding spirit during his lifetime, according to Walter Jack, 32°, writing in the *Scottish Rite News* of Erie, Pa. Mr. Miller was the manufacturer of the Buckeye mower and other farm machinery at Akron.

The Assembly was instituted by the Board of Managers of the Sunday School Union of the Methodist Episcopal Church in 1873, and the first gathering was held

in August, 1874. C. I. Chamberlain of Geneva, Ohio, octogenarian and Mason, attended this historic first assembly.

Julius King, author and radio commentator, is the dominating influence at Chautauqua today. The curriculum has been broadened and the idea of Chautauquas has spread around the world so that each summer lectures and home study courses are sponsored by many communities.

OREGON

At the 1943 annual session of the Grand Lodge of Oregon, the report of Grand Secretary D. Rufus Cheney, 33°, Past Grand Master, showed a net gain of 392 in membership, which now totals 24,651; the several funds of the Grand Lodge showed an increase of \$59,220, and 36 brethren were voted the 50-year gold emblem.

The address of Grand Master Clarence D. Phillips brought splendid praise and encomiums from the membership. He paid tribute to the *Oregon Mason*, the July number of which is especially good. He repeated the following admonitions that had impressed him very greatly:

Learn to like what doesn't cost much.

Learn to like reading, conversation, music.

Learn to like plain food, plain service, plain cooking.

Learn to like fields, trees, woods, brooks, fishing, rowing, hiking.

Learn to lake life for its own sake.

Learn to like people, even though some of them may be as different from you as Chinese.

Learn to like work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like the song of the birds, the companionship of dogs, and laughter and gaiety of children.

Learn to like gardening, carpentering, puttering around the house, the lawn, and the automobile.

Learn to like the sunrise and sunset, the beating of rain on roof and windows, and the gentle fall of snow on a winter day.

Learn to keep your wants simple. Refuse to be owned and anchored by the things and the opinions of others.

Kenneth M. Robb of Baker was elected Grand Master; Henry D. Proudfoot of Wasco, Deputy Grand Master, and D. Rufus Cheney was reelected Grand Secretary, an office he has held since 1922.

Williamette Lodge No. 2 of Portland confers a 25-year Masonic emblem and 65 members of the 128 eligible to receive it were present on the occasion of the celebration of the 93rd anniversary of this lodge. One member came from New York and another from Seattle, which is indicative of real Masonry.

Another instance that also indicates a splendid Mason, as told in the *Oregon Mason*, is of a brother in the Veterans' Hospital, who was told that his lodge desired to send him flowers or smokes, whichever he preferred, but he requested that the money be used to cheer some bedridden child, so the money was turned over to the Christmas Fund of the Shriners' Hospital for Crippled Children.

June 5th marked an outstanding day for Al Kader Temple of the Mystic Shrine. On that day 164 Masons trod the hot sands of the desert to their entire satisfaction after it was done.

THE SQUARE AND COMPASS

The court decision, denying a manufacturer the right to use the Square and Compasses as his trade-mark, said in part:

"If this emblem were something other than precisely what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public,

an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known by all—of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade mark, must constantly work deception. Nothing could be more mischievous than to create a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."—*Exchange*.

OLDEST FREEMASONS

Harold V. B. Voorhis, 32°, F.P.S., of Red Bank, N. J., has compiled a roll of the oldest Freemasons in the world. The first on the list is Joseph D. Howe, who was made a Master Mason, May 9, 1865, in North Star Lodge No. 6, Lancaster, N. H. The second is George T. Benson, March 6, 1866, in Messalonskee Lodge No. 113, Oakland, Maine. The third is Chandler G. Ellicott, October 17, 1866, in Medina (N.Y.) Lodge No. 336. There are thirty names given, ending with Charles R. McLachlan, September 3, 1873, in Brome Lake Lodge No. 35, Knowlton, Quebec, Canada.

The ages of all these Masons were not given, but the names of five Masons who are over 100 years of age were given, with dates of birth, as follows: Charles Rieckel—October 27, 1835; George T. Benson—April 17, 1841; Joseph D. Howe—September 17, 1841; Robert G. Summers—November 17, 1842; Elisha Field—April 1, 1843.

STONE

What is claimed to be the oldest Masonic grave stone in this country lies in the famous old burial grounds at Plymouth, Mass. It is the monument marking the grave of Nath Jackson, a Mason, who died July 14, 1743, at the age of 78. On this stone are carved a skeleton, a tomb, an hourglass, a rose tree and a skull leaning against a sprig of acacia.

S. R. AT BUFFALO

On Saturday, September 25. Committee meetings all day. At 6:30 p. m. Dinner for the Active Members, Guests,

Class and the Officers of the Scottish Rite bodies of Buffalo.

At 4:30 p. m., Sunday, September 26. Scottish Rite Vesper Service, Ashbury Delaware Methodist Church. Sermon by the Reverend Charles Wesley Flint, D.D., LL.D., 33°, Bishop of the Methodist Church, and former Chancellor of Syracuse University. Open to the public.

Special business meetings in executive session on Monday, September 27.

Tuesday, September 28. 10:00 a. m. The formal opening of the Supreme Council. Brethren of the 14° admitted. Allocation of the Sovereign Grand Commander, Ill.' Melvin Maynard Johnson, 33°. Official luncheon.

Conference on ritualistic matters at 2:30 p. m. 7:00 p. m. Banquet. The Sovereign Grand Commander will introduce Ill.' Edward Warren Wheeler, 33°, as Toastmaster. Three brief addresses: For the officers, Ill.' McIllyar H. Lichliter, 33°; For the Active Members, Ill.' John W. Bricker, 33°, Governor of Ohio; For the Class, Bro. Dwight H. Green 32°, Governor of Illinois.

Wednesday, September 29. 9:30 a. m. Business Session. Address by Ill.' Roscoe Pound, LL.D., J.U.D., 33°, Dean Emeritus of the Law School and Professor of Jurisprudence, Harvard University. Distinguished scholar, ardent Freemason, authority on the Philosophy and Symbolism of Freemasonry.

8:00 p. m. Conferring of the 33°. Thursday, September 30. 9:30 a. m. Business Session. "Chain of Union". Adjournment at noon.

KING GEORGE VI INSTALLS A NEW GRAND MASTER

The tragic death of the Duke of Kent left the Grand Lodge of England without a leader. To fill this vacancy, the Earl of Harewood has been chosen as Grand Master.

Right Worshipful Bro. General Sir Francis J. Davies, K.C.B., Deputy Grand Master, has sent an interesting account of the installation of the Earl of Harewood to his friend, Ill.' Melvin M. Johnson, 33°, Sovereign Grand Commander. Readers of the NEWS LETTER will be interested in the story of the ceremony. The letter follows:

My dear Johnson:

I think you may like to hear about the initiation of the Earl of Harewood as Grand Master in the place of the late Duke of Kent, who as you probably know, was killed in an aeroplane accident.

The ceremony took place at Freemasons Hall. Owing to comparative lack of space, compared to Olympia, only Grand Officers, present and past, were

given tickets and the guests were deputations from the Grand Lodges of Ireland and Scotland. We should have dearly liked to have invited some Americans, but that would have meant having representatives from the Empire and there would have been no room. Who was going to perform the ceremony was kept a dork secret. Not even the representatives of Ireland and Scotland knew. Here is a description of what happened:

As Deputy Grand Master, I opened Grand Lodge. I then directed that the representatives of Ireland and Scotland should be admitted and a procession was formed for the purpose. I shook hands with each of them, two from Ireland and three from Scotland. They were then saluted. The Grand Director of Ceremonies then announced the arrival of H.M. the King. I replied: "Let his Most Gracious Majesty be received." The procession was then formed. The King halted at the Senior Warden's chair during the playing of the first verse of the National Anthem. The King then moved forward and seated himself on my right. I then turned towards him and said: "Your Majesty, Most Worshipful Brother, on behalf of every Brother present I tender to you, sir, a loyal and dutiful welcome. I cannot express in words the joy and gratitude which will be felt by every member of the jurisdiction that you have attended Grand Lodge on this occasion." I then said: "In the hope that your Majesty will occupy the throne for the purpose of installing our Grand Master, I offer you the gavel." Having handed him the gavel, he seated himself on the Grand Master's throne. I then turned to the left and passing round in front of him, saluting him as I did so, and took my seat as Deputy Grand Master on his right. The Grand Master-elect was then admitted and the King installed him, according to the ancient custom. He did the ceremony admirably, as you may remember he did at Olympia. The King then made an admirable speech, after which he retired from Grand Lodge. The King has the rank of Past Grand Master and is therefore Most Worshipful.

Best wishes to our family and to all my friends in Boston. Yours,

FRANCIS J. DAVIES.

The reference to "Olympia" is to the installation by His Majesty, King George VI (in his capacity as Past Grand Master), of his brother, H.R.H. the Duke of Kent, as Most Worshipful Grand Master on July 19, 1939. A full account of that thrilling occasion will be found in the printed proceedings of the Supreme Council for 1939, pages 36-41.

MASONIC TITLES

The Trend Toward Simplicity

Those who look at Freemasonry from the outside are often bewildered by the dazzling array of Masonic titles. Sometimes they are amused. They understand why a man should be known as the public as the Master of his Lodge, or as Grand Master of Masons, or as Sovereign Grand Commander, but they smile at "Worshipful," "Most Worshipful" or "Most Puissant."

As far back as 1878, Ill.' Josiah H. Drummond, 33°, Sovereign Grand Commander, emphasized the wisdom of simplicity in our Masonic life. His words apply to the situation we face today:

"I have long been of the opinion that our titles should be greatly simplified; or at any rate never used save in the Asylum. As symbols, they convey important lessons; as actual titles, they are far too high sounding; as symbols, their use should be restricted to those who understand their symbolic meanings, but they have been used publicly to such an extent, that their primary objects has been overlooked and forgotten, and they are now taken to be actual, and are paraded on every occasion. So used they certainly tend to bring our Rite into contempt. I

commend the subject to your consideration.

This simplicity is commended to all Freemasons. Within a tiled Masonic body, in official publications and documents, and on special gala occasions one should use the full Masonic title. When Freemasons go out into the world it is wise to leave the historic and symbolic titles behind. This is true of ordinary unofficial correspondence.

There is one form of address in the Church and in Freemasonry which, if it means anything, ought to mean everything. One never goes far wrong when, from his heart, he can call another man—"Brother."

Fortunately, there are few exhibitionists and showmen in our ranks. The most able and distinguished leaders in Freemasonry are modest, unassuming, and very simple in their every day lives.

M.H.L.

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Ours is a valuable Library, but valuable only if used. It's yours; use it. Fraternally yours, Earl W. Taylor, Director of Education.

AN APPRECIATION OF M.S.A.
EDITOR CRAFTSMAN
My dear brother Moorhouse:

Perhaps you will be interested to receive some interesting notes on how a Masonic member of the armed forces belonging to Macedonian Lodge, Milton, Mass. sizes up war-time Masonry.

War, with its horrors and with its tragedies again has gripped our nation. Sons, whose income used to support their parents, now are fighting for Uncle Sam. Husbands, who first were beyond the draft call, also are now serving for their country. Their dependents are struggling for their existing need to make a living. A separation from their homes, their loved ones and their friends by thousands of miles is nothing uncommon.

Our fraternity, realizing that unselfish help to brethren in the service would ease their minds and lighten their burden, formed the Masonic Service Association. Most enthusiastically, lodges throughout our country responded to help finance this immense undertaking. As fast as responsible Masons of high civil standing could be trained to do the work, service centers were opened at strategically located spots.

Page after page I could cover with stories of my brother Masons in the service who came to the service center seeking assistance in one way or another, not forgetting the endless lines telling about successful assistance rendered, regardless

of whether they were Masons or not. However, I shall venture to tell you one of those incidents:

"It was in the first part of July this year. When a soldier, let me call him, John Doe, received orders to have his belongings packed in one hour. Of course destination unknown. After a hurried departure, arriving at the train he found out he was on his way to the middle West about 1500 miles from his former outfit and 1700 miles from his wife and child. In addition to that he was demoted upon transfer from corporal to private which meant less money to his family. There he was, separated from his family and his buddies, all alone without friends.

"In his desperation he decided to contact the Grand Lodge of Missouri, not knowing that there existed an army and navy service center only 30 miles away from his new post. What a surprise this soldier had to receive a warm and encouraging letter from the field agent of the service center. In addition he discovered on the back of this Masonic communication a complete map showing every location of the Masonic lodges in the villages, towns and cities surrounding his new camp. Just the thought to be amongst friends pretty soon caused his loneliness and disappointment to disappear rapidly.

"No sooner did he commence to contact some of the lodges, the field agent of his district paid him a personal visit and invited him to come to the Masonic service center and also to attend Masonic gatherings. In due time he met many interesting members of the craft and a number of close friendships were in the making.

The reason for putting my thoughts on paper is to show you from a soldier's point of view, how important your war-time activities have become, that your contributions, to keep these service centers going, are paying enormous dividends. As an after-thought it is my hope, when peace again knocks at our doors, this work will continue on and on. Not to help the soldiers, but to help mankind throughout the world, welding together those broken spikes which were destroyed through tyranny of their conquerors, to the sake of world Masonry.

Well, dear brother, I didn't bore you with such a lengthy letter, did I? Before I realized I was beginning the fifth page.

Fraternally yours,
F. C. CASTENDYK,
Sgt. F. C. Castendyk
525 A. M. Service Co.
Fort Leonard Wood, Mo.
U. S. Army

MASONIC FAMILY

On June 28th, Brown Hill Lodge No. 613, of Monroe County in the Eastern Tennessee mountains, conferred the Third Degree upon three brothers who are the last of seven brothers to become members of this lodge. They are sons of the late Brother William Messer Hamby, who was a member of this lodge for 40 years. In addition to these seven sons, three of his grandsons are also members of the Fraternity.

MASONIC CHARITY FOUNDATION

The Masonic Charity Foundation of the Grand Lodge of Oklahoma holds \$150,000 in U. S. War Bonds of Series "G," the income from which aids in the support of the Masonic Homes. The semi-annual income payment to the Grand Lodge recently totaled nearly \$1,000, more than for the corresponding period in 1942.

JOURNALISM

by the late

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SHIP NAMED FOR MASON

A pioneer Mason in Oregon, Irving W. Pratt, 33°, was honored recently when a Liberty ship bearing his name was launched, with his only daughter, Mrs. Carl P. Jensen, sponsoring the ship, and with his granddaughter and great granddaughter, Diane and Cheryl Kay Pratt, as flower girls.

This early-day Mason became a member of the Scottish Rite in 1871, received the 33rd Degree Honorary in 1878, and became Sovereign Grand Inspector General in Oregon in 1892, serving until his death in 1908. He went to Oregon in 1867 and was principal and superintendent of public schools for over 40 years. He was first master of Washington Lodge in Portland, Ore., later transferring to Portland Lodge. He was also a member of the American Rite and of the Mystic Shrine.

BROTHERS HEADED YORK BODIES

Perhaps an unparalleled case of brothers holding the same four high offices in South Carolina Masonry has been recorded. O. Frank Hart was Grand Master of the Grand Lodge in 1935, Grand High Priest of Royal Arch Masons in 1922, Grand Master of Royal and Select Masters in 1916, and Grand Commander of Knights Templar in 1928. His brother, Joseph E. Hart, held these same offices in 1936, 1933, 1942 and 1934, respectively. The former brother has been Grand Secretary and Recorder of the York Rite Bodies of the state for many years, and General Grand Recorder of the Royal and Select Masters since 1930. He is a Past General Grand Master of the General Grand Council of the United States.

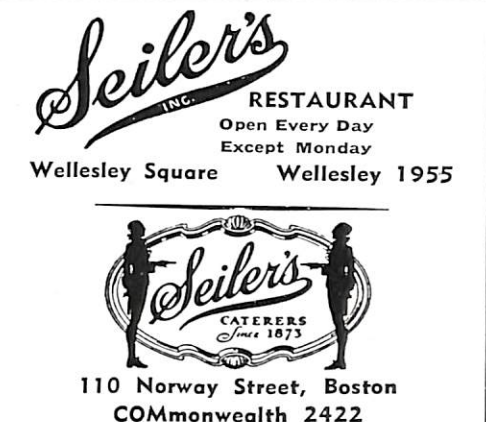
OLDEST JEWISH LODGE

The distinction of being the oldest of the Jewish Lodges in England is claimed by Lodge of Israel, No. 205, London, which in May, 1943, celebrated its 150th anniversary. This lodge, the warrant of which bears the date of May 23, 1793, had met prior to that date under dispensation, and it was the only one of the twelve lodges instituted that year which was enrolled under the "Antients" Grand Lodge.

This lodge is not restricted to Jews, as exclusiveness in membership rules is not permissible in Masonic ethics. Its title as a "Jewish Lodge" means that it has made provision in its by-laws for an alternative date for its regular meetings


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should they fall on a Jewish festival and also for paying regard to Jewish dietary laws at "refreshment after labour."

COLORADO

Scottish Rite reunions in Colorado were quite successful from every standpoint. The interest manifested, the attendance, the impressiveness with which the degrees were conferred were notable.

In the No. 1 bodies of Denver, 59 received the 32nd degree, with 100 in the No. 2 bodies of that city, and 58 at Pueblo. The bodies at Grand Junction, across the mountains, because of transportation difficulties, have about decided to hold only one reunion this year and that will be this fall.

CARE URGED OF LODGE CARDS

The loss of Masonic membership cards is posing an acute problem for officers of Masonic Bodies, especially Masonic Relief Agencies. In Indiana it is now a Grand Lodge requirement that no Mason may visit another lodge without first exhibiting a current dues receipt or card. Many other states have the same ruling.

Of particular importance is the fact that a member's card bears his signature written in ink or indelible pencil. It is regarded as mere common sense that a member's signature be placed on his lodge card or receipt. It is also pointed out that the need for preserving lodge cards or receipts against loss or theft is of vital importance.

The Bulletin, official publication of the Masonic Relief Association of the United States and Canada, is maintaining the enviable reputation which it has built up among Masons over many years for its intelligent and unswerving devotion to members of the Craft.

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All Sorts

Candid comment and common courtesy can be co-existent.—E. A. Kendall.

NO USE

"Look here," said the doctor, you're run down. Go and cheer yourself up at one of those snappy revues. It will take your mind off business."

"That's just what it won't do," muttered the patient. "I'm an artificial leg manufacturer."

FELT IT

M. O.—Young man, you ever been bothered with athlete's foot?

Recruit—Yes, sir, once when a footballer caught me kissing his girl.

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COULDN'T RESIST

"Mabel, dear," began her friend, "I was so sorry to hear that Mac broke off the engagement. Did you have a quarrel?"

"No," replied Mabel. "He met a girl from Aberdeen whose birthday was on Christmas Day."

UP IN THEM THAR HILLS

Clerk—Say, your shoes are mixed. You've got the left shoe on the right foot.

Zeek—Well, I'll be darned! Here for 20 years I thought I was club-footed!

HER MISTAKE

The new stenographer was pretty and if her typing was careless her manner toward the handsome young junior partner was very courteous and agreeable.

He said to her on her second afternoon:

"Are you doing anything this evening, Miss Smith?"

"No, nothing at all," she told him with a delicious smile.

"Then, for heaven's sake try to get to the office on time tomorrow morning."

CAUSE AND EFFECT

A merry-go-round is fascinating even for adults. But the time comes to get off and go back to the chores. And the only way to get off a merry-go-round is to have the machine stopped. The lethargic rider simply goes around and around in the same old circle.

Reaching out for a lift during the depression, the citizenry jumped on a whirling platform sparkling with federal aid in ways never before envisioned in this country. Once on the whirling toy the population has had to accept federal control, paternalistic gestures never before known in this country. It seems a jolly ride. Why ask questions about anything? What if it is a matter of just going around and not getting anywhere? What harm?

But suppose one wants to get off—how is it arranged? The paternalistic management says that since it has furnished the ride and the glitter, it too shall decide things—it shall decide not only when and why to stop the machine but it shall decide whether it is right or wrong for anyone to get off.

And why not? Is it not natural that the payer of bills and controller of action should wish to decide issues of guilt? Certainly any bureaucratic agency today believes it has *carte blanche* to go ahead and hold court without stopping the

merry-go-round an instant to let on a judge or a jury. The citizenry, having accepted the ride, should not be surprised to be controlled and judged arbitrarily. Even if this has never been heard of before in this country—what difference does that make? Is it not a jolly, jolly merry-go-round?

But who will get off and do the chores?
E. K.

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